THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"Holiness unto the Lord."

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NOTES OF UTAH.

BY AN UNCOMMERCIAL TRAVELER.

A correspondent of the *Omaha Herald*, in writing to that paper, gives the following reflections and sketch of a short experience in Utah:—

As many other travelers have been, I was much struck with the appearance of the Salt Lake Valley. Whatever may be said of the Mormon people in a religious sense, all who see this valley must admit that temporally they are models of thrift. None of the farms are large, but they are all under a state of cultivation, the sight of which would put our own Nebraska farmers to shame for their slovenly ways.

The first night I spent in this valley was ten miles from the city at the house of a misguided though very near and dear relative (that is, an intimate friend of my uncle's wife's sister). I had not met the family for twenty-five years, eighteen of which they had spent in this valley. The good wife recognized me at once as a friend whom she had not met for many years, of the name of Burnham, and advanced to meet me in a caressing manner on that basis. I escaped the embracing situation by interposing my own "card" vigorously between our two persons. In spite of this little episode my visit was a pleasant one, and in course of conversation the poor deluded woman (?) declared that wealth could not bribe her to take up her residence again in the States, though she has no "sealed" sisters to assist her in her matronly duties. They have grown at once healthy, wealthy and happy under nineteen years of Mormon rule, and do not look *much* older than myself, though they were man and wife before I was born, and one of their grandchildren was seated at their table when I entered. Their greatest care has been the want of schools for their children, but speak hopefully of the future prospects in that direction.

Since my arrival here I can say with the *feted* Irishman, that I was "never treated so well in my life—nor so often." The first I derived principally from Mormons, the latter entirely from Gentiles. The first day I visited most of the places of interest, including the great Tabernacle. The building has a capacity for seating thirteen thousand persons, and is so well provided with means of exit, in case of an accident, it can be emptied in three minutes. I walked around and into the great organ, the largest in the

United States, with a single exception. Of course I asked a great many wise questions about it—its dimensions and its cost, examined the bellows and the stops, but forgot to inquire how many there were. (I know about as much about a church organ as a guinea pig knows about a gin cocktail; with all my numerous follies I have never yet been guilty of a tune).

I have been here now three days, and have as yet scarcely formed an opinion. In fact, I have rather busied myself in finding out the opinions of other people, and allowed my own to run to waste. There is a great diversity of ideas among the people. Even Mormons do not cordially agree on all questions of public policy, but there is one point on which Jews, Gentiles and Mormons are pretty much unanimous, and that is in denunciation of brother McKean. His return to the Territory at all after his recent judicial and legislative repulse at Washington, is quite surprising to everybody. Mormons claims to hold *some* of that peculiar kind of capital called "cheek," but frankly admit that McKean can see their pile and go them "one better."

There is continually more or less strife here between the Mormon and anti-Mormon factions and both endeavor to play strong cards.

Several Omaha ladies residing temporarily here, are also taking great interest in Utah politics (Utah politics are founded entirely upon a theological basis), and some of them have drawn a long breath and plunged headlong into a whirlpool of print. For the present they afford us but a dissolving glimpse of their literary heels, as they disappear in search of treasures of very black mud which they promise to bring up from the bottom. As a friend of these embryo female politicians I could wish that they might find nothing but the sediment of which they are in search; for should they discover beneath the surface of Mormon life one single shining pearl, be it ever so small, their disappointment must be deep and bitter and their happiness destroyed forever.

Twice since I have been here I have charged upon the headquarters of Brigham Young, but the President of the Mormon Church was out on both occasions. * * * * I attended service in the great Tabernacle yesterday. The sermon was preached by M. B. Shipp, a clerk in the Zion's Co-operative Mercantile Institution. The speaker was a young man about thirty-five years of age, and intellectually was worthy to grace any metropolitan pulpit in the country. His fire was directed principally against the Methodist faith, and in the course of his sermon he managed to pitch some pretty heavy shots in their direction. These people are all preachers at times and none preach exclusively, all preach extemporaneously, and any man when he enters the congregation is liable to be called on to deliver a discourse.

The Church has an organization equal in efficiency to a regiment of infantry of the British line. It has its commander-in-chief, its field and its staff officers in their departments, its captains and its drill sergeants, with a host of little corporals, file leaders and file closers, though I cannot say whether the stern order to "close up" is familiar to their ears or not.

During the service Brigham Young entered and took his seat among the leaders of the Church. I looked earnestly to discover traces of his reputed blood-thirsty disposition, but failed. A little child, just old enough to totter along, came near him and looked wistfully at a pitcher of water that stood on the table, and when he raised his seventy years of corpulency to assist the little one to quench its thirst, I could not see wherein his action was less kind or gentle than that of any ordinary christian.

Comparing the original with the present length of my soft pointed Faber, warns me to close. I have written you but a small portion of what I have observed, and tried to write only of things that might be new.

Time and space have put a limit to my present wanderings, and to-morrow I turn my face homeward. I am reluctant to leave these pleasant mountain scenes and the many pleasanter friends I have made, but deliberately and without regret apply the snuffers to my nondescript literary work, and exit.

A LACK OF HONEST MEN.

On the 9th of June H. W. Beecher, in Plymouth church, Brooklyn, N. Y., preached from the text—"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." Psalms XII, I. The following are reported as some of Mr. B's remarks—

If manly character diminishes into selfish purposes, what is gained by the exchange? It is quite possible for men to be religious—and wicked. It is quite possible to make religion susceptibly subservient to ethical rulings. Men are becoming more and more untrustworthy with every allowance. I still feel that we are losing ground in that respect. Looking at the tendencies, I cannot but fear that the growing feeling in our time is the laxity of men in fidelity. In the matter of truth, there is a certain digression from that path. I am not speaking of this invention of his. I mean simply heedless statements—things caught up, the want of sense and sensibility in the matter. I do not mean exaggeration, though that does a great deal of mischief, I mean giving your personal statement of things that you know nothing about. There is a want of judicial honesty in speaking of things. Carelessness of truth indicates a want of conscience. Truth is the back-bone of life itself. I apprehend, too, that besides this carelessness, there is a tendency to misrepresent the truth, and it is the more dangerous because it is done dexterously. A bungler at it is a vulgar fellow, but if he can do it neatly he is a fine fellow. More and more men allow themselves to use truth as an instrument. They degrade it till it becomes a mere matter of currency.

Promises are not kept, and that is a portion of truth. The number of men whose word is as good as their bond is not great. Men make more promises and keep fewer every ten years. They swear to their own heart and don't keep when they can get away from it. Trustworthiness under assumed obligations seems to be relaxing. We have an army of clerks to whom we are obliged to give a certain part of our business. In these times it is the habit for a man to do what is for his advantage to do, and nothing else. So soon as selfishness interprets itself to the young and controls them, so soon the decay takes place which utterly destroys them. The superior and inferior are knitted together, and should look out for each other's interests. But it is the general complaint that there is a scarcity of young men who are faithful in their obligations to their employers. I hear the same complaint in respect to men who fail to perform promised work. It is true, I hope the tendencies are temporary, that work is not performed as faithfully as it should be. They say the employers are selfish and grasping, and so they have a right to be. However that may be, eye service is getting to be too common. The price demanded is higher, and the work not so good. I am very sensitive upon this point, for I sprang from workmen, and I am proud to own that I could get a living by my hands if I fail to get it by my head. It is a thing to be mourned over when working men have lost the soul of fidelity and are eye-servants. I am afraid that their fault-finder cannot always throw the first stone with propriety.

Is the grocer always honest? Is the druggist, the market-man, the storekeeper, always honest? Is there not a current of deceit running through society and honey-combing it? Men know it and talk about it, but say, "Well, it's the way of the world". So when we drink milk we don't drink it, and when we take medicine we don't take it. Men say, "Well, we can't live unless we do those things". Well, then, it is time for you to die. How is it with offices of trust? I will say that within the last twenty years all manner of official dishonesty has largely increased, and relatively more people fallen under the temptation than formerly. We have had terrible examples in this respect, but I don't believe that they alone are guilty, and no one should think that his duty is done by

damning these culprits. We have need to have a reformation in the courts. They have fallen below concert pitch. Our legislature, our eminent positions, all over betray the infidelity to honesty. If this be so, how shall we meet this growing tendency to infidelity. I remark first that law alone is inoperative. The moment that you make a law to stop dishonesty the dishonesty runs across it. You cannot correct any public evil in any other way than by teaching the public itself. It has got to be the result of application of ethical principles. It is not enough for a man to teach his children that to amass wealth is the only object in life. He must teach them truth for the truth—nobleness because it inspires nobleness. It must be done when you are kneading the batch. There are many things that when you are cooking you can't season after it is done, but while it is cooking. And so it is in the family. The truth must be kneaded into them. Then, too, this is a point where the Bible can be taught in the common schools without any objection. You can introduce truth, purity, honesty and benevolence. These elements are not sectarian; they are universal.—*Deseret News.*

MARRIAGE AND THE DEATH RATE.

The death-rate in the married and unmarried was the subject of a paper recently read by M. Bertillon before the Academy of Medicine in Paris. The results are based on statistics derived from France, Belgium and Holland, and are as follows:—Of married men between the ages of 25 and 30, the death-rate was 4 per thousand, unmarried 10 per thousand, widowers 22 per thousand. Of married and unmarried women, the rate was the same, viz., 9 per thousand, while in widows it was 17.

In persons from 30 to 35, the death-rate among married men was 11, the unmarried 5, and the widowers 19 per thousand. Among the women it was 5 for the married, 10 for the unmarried, and 15 per thousand for the widows, from which we obtain the following tables:—

MEN.

Age.	Married.	Unmarried.	Widowers.
25 to 30	4	10	22
30 to 35	11	5	19
Total for decade	15	15	41

WOMEN.

Age.	Married.	Unmarried.	Widows.
25 to 30	9	9	17
30 to 35	2	10	15
Total for decade	11	19	32

Which demonstrates that while in the case of men the death-rate was the same throughout the decade for the married and unmarried, there was a great fatality among the widowers. We may, therefore, conclude that while the married state does not actively improve the sanitary condition in men, the relapse into the unmarried state is attended by a great fatality. The apparent explanation of this result is the reduction in the tone of the system from the mental affliction that follows the loss of the wife, and doubtless a critical examination into the diseases which carry off widowers in such large proportion would support this hypothesis.

This singular fatality among widowers might be advanced as an argument against the married state for men, for it is not attended by any corresponding advantage, since the rate is the same both in the married and unmarried; but this is only a superficial view of the case, for it must not be forgotten that the very increase in the death-rate among widowers show how much they have lost in losing their companions, and that loss is an indirect but no less certain evidence that there was a gain, although it may appear to be obscure.

Among women, on the contrary, marriage reduced the death-rate nearly one-third during the decade; it had, therefore, an excellent sanitary effect. On relapsing into the single state of widowhood a great increase in the death-rate is again seen, although in a

less degree than in men. Applying, in this instance, the same argument as in the case of the men, we are driven to the conclusion that while the loss of the companion increases the death-rate among women, the results are not as fatal as among men, in the proportion, as the table shows, of forty-one in the men, to thirty-two in the women.—*Scribner's Monthly.*

BEER AND WHISKY IN AMERICA.

There is no doubt that the consumption of malt liquors is constantly increasing in the United States. Mr. Henry Clusen, in the opening address before the Brewers' congress, lately in session in New York, stated that in the United States there are more than three thousand breweries, giving employment to thousands of people, and representing $100,000,000 of capital. These breweries consume 23,000,000 bushels of barley, and 18,000,000 pounds of hops, which require for their cultivation over a million acres of land, thus becoming an important item in our agricultural interests. The direct and indirect revenue paid into the Treasury through the manufacture and sale of malt liquors has steadily and rapidly increased :—in 1863 it was $1,500,000; 1870 it was $6,600,000; and last year it had reached the enormous sum of $7,800,000.

In addition to this, the New York *Herald* of the 3d July says :—

We learn by an official statement of the Internal Revenue office that the number of distilleries at work in the U. S. is two hundred and fifteen, and that their daily capacity is two hundred and seventeen thousand six hundred and eighty-two gallons. Reckoning the whole voting population in round numbers at five millions, this would be over a third of a pint of spirits a day for each male adult in the United States. This is nearly all whisky, for the proportion of other spirits distilled is small, comparatively. Admitting that the women and male youngsters under age drink some, there are as an offset to these a vast number of men who never drink spirits. Nor is the amount exported to other countries considerable. At the rate of production as stated above, one million seven hundred and forty-one thousand four hundred and fifty-six pints a day, we may calculate a half pint daily on an average for every moderate drinker and toper. There is, no doubt, a great deal manufactured in small quantities and secretly, in a domestic way, in addition to this vast production of the tax-paying distilleries. Who will say, after this exhibit, that the Americans are not a whisky-drinking people?

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 487.

On the 1st of October, 1845, General J. J. Hardin wrote to President Young, requesting him to have a list made out in schedule form of the property of different kinds and its valuation, belonging to the Saints, which had been destroyed by the mob. A communication was also received by the council in Nauvoo from J. J. Hardin, Stephen A. Douglas, W. B. Warren and J. A. McDougal, stating that a meeting had been held in the State by the delegates from nine counties, the day previous, for the purpose of considering the case of the Latter-day Saints. At this meeting they had understood the proposition of the Saints to remove in the spring had been accepted. They stated that they were convinced that affairs had reached such a crisis that it was impossible for them to remain in the country. They confidently hoped and expected that the whole community would re-

move; but should they fail to do so, they added, "we are satisfied, however much we may deprecate violence and bloodshed, that violent measures will be resorted to, to compel your removal, which will result in most disastrous consequences to yourselves and your opponents, and that the end will be your expulsion from the State."

Such were the expressed opinions of these officers of the State, for such they were, General Hardin and Judge Douglas being members of Congress, and the former in command of the armed forces of the State; while W. B. Warren was a major in the militia, and J. A. McDougal was attorney-general for the State. Because the religious belief of the Saints did not accord with that of the community generally, the State could afford them no protection, but the whole body of them must be banished. The worst feature of the course taken by these officials was, that by avowing their belief that the State government was unable or not disposed to protect these law-abiding citizens in their rights, they encouraged and gave license to the reckless and blood-thirsty mob who had up to that time persecuted the Saints, burned their property, driven them from their homes, slain their leaders, and now sought to commit still further crimes. At the same time no one knew better than those same officials that the hundreds of desperate mobbers throughout the country only needed to have the assurance that their crimes would not be punished by law to cause them to continue with redoubled violence their wicked acts.

In the Quincy *Whig*, a paper published in Quincy, of Oct. 1st, a number of resolutions passed by a mass meeting of citizens in that city were published, which were to the effect that they were willing to accept the proposition of the Saints to remove from the State in the spring; that they believed the Saints to be a persecuted people, but that they considered their grievances "to be the legitimate consequences of their own conduct; that it was too late to attempt to settle the difficulties in Hancock County, except by causing the Saints to remove from the State; that in their opinion the desired progress could not be made in preparing the way for the removal of the "Mormons" while J. B. Backenstos remained Sheriff of the county, and that he ought to resign his office; that the people generally should be advised to suspend all legal prosecutions for alleged offenses during the state of excitement which then existed; that in order to manifest their sympathy for the poor and suffering, a committee should be appointed in Quincy wth a treasurer to receive subscriptions from all citizens disposed to help with their means, to aid the Saints in removing; that they should expect the old offending citizens of Hancock County to be allowed to return to their homes in peace without being arrested by the Sheriff and prosecuted for their crimes," &c.

From this it will be seen that though the people of Quincy doubtless entertained more real friendship for the Saints than did those of any other city of the State, opposed to them, they did not possess that determination to see justice maintained and innocence vindicated that they should have done. In fact they took the very course to encourage the enemies of the Saints to re-enact their bloody deeds on the first imagined provocation. The fiends in human form who had burned the property of and driven innocent women and children from their homes, while sick and suffering, without any means of shelter, and caused by it the death of many, were now to be allowed to go unpunished, while justice would have demanded as a penalty for their crimes that hundreds of them should have suffered imprisonment and others even death.

Notwithstanding the troubles through which the Saints were passing, they felt generally remarkably cheerful and united. They felt that they were in the hands of God, and they were willing to leave the State and journey forth into the wilderness, as they should be led, though they knew not where they should go to. About this time Elder Orson Pratt issued two messuages from New York to the Saints in the Eastern and Middle States, announcing the end of American liberty, as indicated in the movement to expel the Soints from Illinois. Enumerated their sufferings and fer-

vently appealed to all connected with the Church in those parts to gather out and assist in the defense of their brethren and sisters, and in relieving their sufferings.

On the 5th of October the Temple in Nauvoo was so far completed as to admit of a meeting being held in it. Just five and a half years had elapsed since the corner-stone of the structure had been laid, that having been done on the 6th of April, 1841. In that time the Saints in their poverty had accomplished a most marvelous work in rearing it. Now it was entirely enclosed, with windows in, temporary floors laid, and pulpit and seats arranged to accommodate five thousand persons who assembled that day in general meeting within its walls for the first time. No General Conference of the Saints had been held for three years, the Prophet Joseph Smith having ordered that there should be no more baptisms for the dead until the ordinance could be attended to in the font of the Lord's House, and that the Church should not hold another General Conference until they could do so in that house.

The Saints were now overjoyed at the prospect of meeting in Conference on the morrow, and the Temple so far as completed was dedicated to the Lord as "a monument of the Saints' liberality, fidelity and faith".

On the following day the Saints assembled in General Conference in the Temple. It was continued for three days during which time much good instruction was given, the Saints were stimulated to prepare for their removal and the necessary steps taken to organize in companies for traveling. In presenting the names of the authorities of the Church to the people for their acceptance, William Smith as one of the Twelve Apostles and Patriarch was objected to by Elder Parley P. Pratt, who felt that he could not sustain him while he continued in the course he had lately been taking. William Smith was a very aspiring man and not very sincere withal. Though his brethren connected with him in the Priesthood had done all in their power to encourage him in remaining steadfast in the faith, he had persisted in trying to create disunion in their midst, and by advancing false doctrine had caused many to be disaffected. In fact his conduct for some time previous had been anything but such as a Saint's and especially an Apostle's should be. The motion to sustain him in his office was put to the assembly and no one could be found to vote for him. His office was therefore by unanimous vote taken from him, and on the following Sunday, proof having been received in the meantime of certain acts of his, he was cut off the Church.

President Brigham Young was continued as President of the Quorum of the Twelve Apostles, and the others of the Apostles, namely—Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John E. Page, Willard Richards, Wilford Woodruff, John Taylor, George A. Smith, and Lyman Wight were each presented and sustained with the exception of Lyman Wight, whose case was laid over until some of his actions could be investigated.

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthy his morning, how sober his night, how moist his mouth, how joyful his heart—they would never admire the noises, the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.

CHEERFULNESS.—Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshipper of passion, the sun-worshipper of clear self-possession, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up—and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 6, 1872.

THE LABOR MARKET IN NEW YORK.

The Saints who have not sufficient means to take them through to Utah, have been frequently advised that it is better for them to stay in these lands where they understand the business and customs of the people, and where they have relatives, friends and acquaintances, rather than to go to New York or other place short of Utah. This advice has been given because of a knowledge of the condition of the labor market in the large cities on the Atlantic sea board.

The time was when it was advisable for the Saints short of means to go to New York, Philadelphia, St. Louis, or almost any part of the United States, because labor was in demand and there was a better prospect of obtaining means to complete the journey to Utah. Now, however, this prospect is past; the market is glutted with laborers, and it is unwise to leave this land unless to go to *certain* employment secured through the kindly offices of a friend already in the States.

Elder W. C. Staines in writing from New York under date of July 15th, says—"One of the brethren who came here two weeks ago, returns on a steamer, as a stoker; working his passage. He is a sign painter. He did his best, but could not get work of any kind. It is so with most of those who come here. Such as have a little money when they arrive, go west; how they get along I know not, for I never hear from them. As for the Saints in Williamsburg, most of them have all they can do to get along and live. Those who are doing better are leaving, and the others are preparing to leave for Utah this season. They do not feel like taking in and providing for those of our people who cross the sea, for by so doing they would have to spend what they have saved to emigrate. The strikes have made it worse than it would have been. All feel (who come only to New York) sorry they left the 'old country' half an hour after they land".

It is to be hoped that the personal knowledge and experience of Brother Staines will aid the Saints in taking a judicious course in this respect.

ANOTHER COMPANY GONE.—On July 31st, Messrs. Guion and Co.'s fine ship *Wisconsin*, of 2,500 tons, steamed from Liverpool for New York, having one hundred and seventy-nine souls of the Saints on board. These go in charge of Elder Geo. P. Ward, who is returning to Utah. Elders Ben. W. Driggs, Joseph Wadley and David M. Duncanson, are also returning to Utah by this ship.

These Elders and accompanying Saints were in excellent health and spirits;

the Saints evidently greatly rejoicing that the time of their deliverance from Babylon had come.

All their friends wish them a safe and speedy journey to the land of Zion.

CORRESPONDENCE.

GREAT BRITAIN.

London, July 27, 1872.

President Albert Carrington.

Dear Brother—On Monday the 8th inst. I took leave of the good people of Nottingham Conference, with whom I have labored for the last thirteen months with much satisfaction to myself, and I hope with profit to them.

On my arrival in London I received a kind welcome, and was soon inducted into the business of the Conference by Elder Robison.

I, in company with Elder S. S. Jones, have visited several Branches and held meetings, the Saints as a whole, so far as we have visited, feel well and enjoy a good portion of the Spirit of the Gospel. They receive us very kindly and listen attentively to our instructions. I hope to have a happy time with them while I remain here.

Elders Kelsey and Wells have come in from a tour among the Saints and report favorably. We have thought it best to divide this Conference into three districts, as near equal as possible, and have them centre in London, and to let the Elders labor separately in those districts; we thought they could visit the Saints oftener and hold more meetings, and consequently do more good. Elder Kelsey was appointed to labor in the Kent district, Elder Jones in the Reading, and Elder Wells in the Essex. If this arrangement meets your approbation, we will let them labor in their several districts for two or three months at least.

I think the spirit of Zion is beginning to flow through this part of the body, and the Saints are feeling its influence and will take hold of the work with renewed diligence. We had a general Priesthood meeting of the Conference yesterday evening in the North London Branch, had a very good attendance of the Elders, and had the privilege of giving such general instructions as the Spirit directed. The brethren seemed fully satisfied and went home rejoicing.

This morning Elders Kelsey and Wells started out for their fields of labor, Elder Jones will remain in and about London till next Wednesday. We would be very much pleased with a visit from you at any time. The brethren join in kind regards to you and all at 42.

I remain, as ever, your brother and fellow-laborer in the Gospel,

JOHN B. FAIRBANKS.

——

Manchester, July 29, 1872.

President Carrington,

Dear Brother—In closing my missionary labors in this land I feel to express my grateful remembrances of your kindness to me while under your presidency. I pray the Lord to continue the spirit of wisdom to you in all your administrations; and may the work of God increasingly prosper under your presidency.

I can truly state that my labors have been very agreeable to me, and have, I trust, under the Divine blessing, been productive of good to the people to whom I have ministered. It has been the continued burden of my prayer that the Almighty would direct, own and bless my efforts for the spread of truth. I feel that my prayers have been answered.

I am happy in stating that upwards of sixty have emigrated from Manchester Conference during my fourteen months' labor there. About this number have been baptized during the same period, which leaves the Conference, numbering about the same as when I commenced.

The financial condition of the Conference is improving, particularly so during the last three months.

I am pleased to have the opportunity of returning to my mountain home; and trust that my future labors, in whichever way they may be directed,

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On my arrival in London I received a kind welcome, and was soon inducted into the business of the Conference by Elder Robison.

I, in company with Elder S. S. Jones, have visited several Branches and held meetings, the Saints as a whole, so far as we have visited, feel well and enjoy a good portion of the Spirit of the Gospel. They receive us very kindly and listen attentively to our instructions. I hope to have a happy time with them while I remain here.

Elders Kelsey and Wells have come in from a tour among the Saints and report favorably. We have thought it best to divide this Conference into three districts, as near equal as possible, and have them centre in London, and to let the Elders labor separately in those districts; we thought they could visit the Saints oftener and hold more meetings, and consequently do more good. Elder Kelsey was appointed to labor in the Kent district, Elder Jones in the Reading, and Elder Wells in the Essex. If this arrangement meets your approbation, we will let them labor in their several districts for two or three months at least.

I think the spirit of Zion is beginning to flow through this part of the body, and the Saints are feeling its influence and will take hold of the work with renewed diligence. We had a general Priesthood meeting of the Conference yesterday evening in the North London Branch, had a very good attendance of the Elders, and had the privilege of giving such general instructions as the Spirit directed. The brethren seemed fully satisfied and went home rejoicing.

This morning Elders Kelsey and Wells started out for their fields of labor, Elder Jones will remain in and about London till next Wednesday. We would be very much pleased with a visit from you at any time. The brethren join in kind regards to you and all at 42.

I remain, as ever, your brother and fellow-laborer in the Gospel,

JOHN B. FAIRBANKS.

Manchester, July 29, 1872.

President Carrington,

Dear Brother—In closing my missionary labors in this land I feel to express my grateful remembrances of your kindness to me while under your presidency. I pray the Lord to continue the spirit of wisdom to you in all your administrations; and may the work of God increasingly prosper under your presidency.

I can truly state that my labors have been very agreeable to me, and have, I trust, under the Divine blessing, been productive of good to the people to whom I have ministered. It has been the continued burden of my prayer that the Almighty would direct, own and bless my efforts for the spread of truth. I feel that my prayers have been answered.

I am happy in stating that upwards of sixty have emigrated from Manchester Conference during my fourteen months' labor there. About this number have been baptized during the same period, which leaves the Conference, numbering about the same as when I commenced.

The financial condition of the Conference is improving, particularly so during the last three months.

I am pleased to have the opportunity of returning to my mountain home; and trust that my future labors, in whichever way they may be directed,

will be in the interest of Zion and for the salvation of the honest in heart.

Praying for your continual success, as well as for that of all associated with you in the ministry.

I remain, your brother in the Gospel,

GEORGE P. WARD.

MINUTES OF A DISTRICT MEETING

HELD AT BOLTON, SUNDAY, JULY 28, 1872.

Utah Elders on the Stand—Albert Carrington, President of the European Mission, James G. Bleak, George F. Gibbs, George P. Ward, Elijah A. Box, Charles H. Wilcken, and in the after part of the day Newel H. Clayton.

10.30 a.m.

After singing and prayer, Elder Ward expressed his satisfaction at seeing a full representation of the seven Branches composing the District, and also at seeing such a goodly number of the Saints present at the morning meeting, and called for Branch reports.

Elder Bassnett reported the Bolton Branch as being in a very fair condition; some few, however, were dilatory; the Sunday school in connection with the Branch was also in a fair condition.

Elder Scowcroft represented the Tottington Branch to be in a very good condition. Good lively Saints there.

Elder Unsworth reported the Bury Branch in a fair condition; had baptized eight since last district meeting.

Elder Schofield represented the Radcliffe Branch as being in good condition; their finances improving; a very good spirit among the people. The Sunday school in connection with the Branch in a fair condition.

Elder Stones represented the Pendlebury Branch to be in a fair condition; some were in the back ground, slack and dilatory. Had a Sunday school in good condition. Had baptized six since last district meeting.

Elder Boydell reported Halshaw Moor Branch. Saints in good condition, enjoying the Spirit of God. Had out-door meetings in fine weather; baptized two since last district meeting.

Elder James Davis represented the Leigh Branch in a fair condition. The Priesthood united, endeavoring to spread the Gospel. Had Sunday school and night school in good condition and well attended.

Elder Ward reported the other portions of the Manchester Conference as being in a similar condition to those already reported. He was happy in stating that the Priesthood of the Conference had labored faithfully during his administration. Some sixty members had emigrated during his presidency, and about the same number had been baptized into the Church.

The remainder of the time was occupied by Elders G. F. Gibbs and C. H. Wilcken.

2.30 p.m.

The afternoon was occupied by Elder J. G. Bleak, President Carrington, and Elders E. A. Box and N. H. Clayton, in imparting instruction to the Saints.

6 p.m.

President Carrington occupied most of the evening in a very edifying manner, after which some concluding and farewell remarks were made by Elder G. P. Ward, who is about to return to Utah.

The good Spirit of the Lord was poured out upon speakers and hearers during the meetings, and when parting time arrived, all appeared to feel that the day had been profitably spent.

R. J. WARBURTON, Clerk.

No process is so fatal as that which would cast all men into one mould. Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Our common nature is unfolded in unbounded diversities. It is rich enough for infinite manifestations, and to wear innumerable forms of beauty and glory.

THE EXPULSION OF THE JESUITS FROM GERMANY.

Bismarck has played his game against the Jesuits and won, though not without a fight in the Reichstag. Ever since the "blood and iron" chancellor was thwarted in his scheme of having Cardinal Hohenlohe as the representative of Germany at the Vatican, he resolved to be even with the Jesuits, whom he regards as the real cause of his favorite's rejection. At first he found it no easy matter to carry his point. The Emperor did not wholly agree with the newly created Prince in his crusade against the members of the Society of Jesus. His Majesty hesitated to enter even where the Chancellor would boldly dash in. Bismarck's daring has ceased to be a matter of surprise. In war, in politics, or religion, it matters little, for he plays his part boldly and undisguisedly and ever with that determination which distinguishes his whole public career. It is questionable, however, if he would have been able to reach success in this late measure had he not been backed by the Emperor, and it is more than probable that the Emperor would not have sanctioned Bismarck's arbitrary course towards the Jesuits but for the collision between the Roman Catholic Chaplain General of the Army, Bishop Namszanowski, and War Minister Von Roon, about the Panthaleon church in Cologne. This was so manifestly a breach of military discipline to the old Kaiser's mind that he not only allowed Bismarck to have full sway, but even favored the arbitrary measures resolved upon against the Jesuits. The bill against the followers of Loyola, as originally prepared by the Federal Council, was returned back for amendment, owing to the opposition of Prussia in that body, and in its amended shape was introduced into the Reichstag, where it passed after a fierce fight. The debate on the question was most intense, and the unmistakable language used on the occasion shows how keenly the different parties in the empire feel on the subject. Deputies Malinckrode and Windherst fought the ultramontane cause in the House and denounced those who advocated the bill as the instruments of Bismarck, who, they claimed, wanted war, and he should have "war to the knife". Among those who strenuously upheld the measure was Deputy Wagner, Bismarck's friend. Notwithstanding the determined fight made by the Catholic members the bill passed, and the Jesuits are placed under the surveillance of the police. Bismarck in this fight has worsted his opponents; but it is not at all improbable, now that he has fairly outlawed the Jesuits, that they may become worse, more implacable and more energetic workers against his schemes than ever. The extraordinary vitality of the Society of Jesus finds a parallel only in the history of the Jews. Like the Israelites, the Jesuits, too, have been driven from almost every European country; but what does it avail in the long run? For a time the crusade is upheld, then a relaxation succeeds and the persecuted ones regain their former positions and work with greater zeal. Having outlawed the Jesuits, Bismarck can go no further. Where his battle ends theirs begins afresh, if they desire to continue the warfare. How it will terminate time alone will reveal, and we doubt very much that the religious difficulties in Germany will end with the expulsion of the Jesuits from the empire.

CLIMATE FOR CONSUMPTIVES.

Dr. E. Andrews, professor in the Chicago Medical College, has compiled from the late census an interesting statement of facts relative to the mortality from consumption in the different U.S. States and Territories. It appears that consumption and cancer are similarly affected by the same climates,

and prevail in the same regions, and that the laws governing the prevalence of these diseases are—

First—These two diseases are most abundant near the sea, and diminish as you recede from it.

Second—At equal distances from the sea they prevail most at the north, and diminish as you go south.

The maximum mortality from consumption appears to be 25 per cent. of the deaths from all causes, in Massachusetts, and the minimum, going westward, is 6 per cent. in Utah. The figures increase in California to 14 per cent. From north to south the scale ranges from 16 per cent. in Michigan, to 6 per cent. in Alabama. The minimum in the whole Union is 3 per cent. in New Mexico.

From this data Dr. Andrews reasons that the best resort for a consumptive or cancer patient is some point as far south and as far from the sea as possible, such as New Mexico, although he thinks that the uplands of old Mexico may be still more preferable.

According to this rule and to the census, Minnesota, contrary to the popular idea, is less favorable than Illinois, the per centage of mortality from consumption in the former State being fourteen, and in the latter eleven. Possibly the influx of consumptives in Minnesota, on account of its superior reputation as a favorable resort for persons of that class, has somewhat increased the mortality from this disease over the normal rate in that State, and a similar observation may be made with reference to Utah. A result of like character is claimed for the Southern States, for, comparing the census of 1860 with that of 1870, there appears to be a considerable increase of the proportional mortality from consumption in the Southern States and a diminution in the Northern. This change in the relative proportions of mortality from the above named disease is attributed to the moving of invalids southward in search of health, which only a part of them succeed in obtaining.

As a guide for the consumptive invalid seeking the most favorable locality is the following table showing the percentage of deaths from consumption as compared with the total number of deaths from all other causes in each State and Territory—

Alabama	6	Missouri	9
Arkansas	5	Montana	9
California	14	Nebraska	9
Colorado	8	New Hampshire	20
Connecticut	20	New Jersey	20
Dakota	12	New Mexico	3
Delaware	20	New York	20
District of Columbia	20	North Carolina	8
Florida	6	Ohio	16
Georgia	5	Oregon	12
Illinois	11	Pennsylvania	16
Indiana	14	Rhode Island	25
Iowa	12	South Carolina	5
Kansas	8	Tennessee	12
Kentucky	14	Texas	5
Louisiana	8	Utah	6
Maine	25	Vermont	25
Maryland	16	Virginia	2
Massachusetts	25	Washington Territory	16
Michigan	16	West Virginia	16
Minnesota	14	Wisconsin	14
Mississippi	6		

—*Deseret News.*

UTAH NEWS.

MINING EXCITEMENT IN UTAH.—The New York *Herald* of July 17, gives the following :—

Salt Lake City, July 12, 1872.

A body of mineral, said to be the greatest in extent ever discovered, has recently been located by two men from Illinois, named McHenry and Hughes, in the Wasatch Range, about seven miles south of Kimball's Hotel, in Parley's Park, and about five miles from Echo, on the Central Pacific Railroad. The ledge crops out several feet in length, with an average width of thirty feet. Numerous assays have given results in silver of $250 to $1,100 per ton. Visitors to the ledge estimate that there are 25,000 tons of ore in sight, and that the value is over five million dollars. Old mining experts and prospectors are greatly excited by the discovery.

The following are from the *Deseret News* to July 9—

In Salt Lake City the Fourth passed off very quietly. The day was observed as a general holiday by nearly all classes, and flags floated gaily from all the

principal buildings. There being no public demonstration many of the citizens betook themselves to the various places of pleasure resort in and around the city. This national day was celebrated with more or less spirit in all the settlements in the Territory. The report from Provo states—"The Fourth passed off quietly. We had a prayer meeting in the morning, being *fast day*. Had a good time. The Spirit of God was there and the Saints rejoiced."

GOOD.—Two hundred dollars were paid on the 5th in behalf of the Ephraim Female Relief Society to aid in emigrating the poor. This is the second donation of the Society this season. The first one amounted to $500. This is highly creditable to the ladies of Ephraim. Besides donating to many charitable purposes the Society, in connection with the co-operative association of Ephraim, is having an excellent hall erected, which, when completed, will cost about two thousand dollars.

INDIAN AFFAIRS.—We are informed by a gentleman who had a conversation a day or two since, with G. W. Dodge, Esq., Superintendent of Indian affairs, that the latter gentleman does not apprehend any Indian difficulty in the South. Mr. Dodge has had a consultation with the Indians, and says they manifest a very friendly disposition, and appear willing to do as they are advised, and it is expected they will soon be again on the reservation. Mr. Dodge requested our informant to impart this information to anybody here who made any inquiries in the matter. Brother Gardner Snow, of Manti, called this morning and his ideas on the subject coincide with those of Mr. Dodge. He states that at the consultation held by Messrs. Jos. A. Young, George W. Bean, A. K. Thurber and W. B. Pace with the Indians, the latter promised to send out a party to bring in the murderers of young Heisel, and to deliver them, together with the horses stolen from them, by yesterday. A week ago to-day Brother Snow, when fifteen miles this side of Manti, met a band who said they were going on an expedition to carry out this promise, and one of the party, named Sandpitch Joe, asked him if he was going to Salt Lake, and on being answered in the affirmative said—"Tell Brigham we will bring in the Indians who killed Heisel". We have good reason to believe that the pacific ideas of Mr. Dodge and others are correct, yet it should be kept in mind that the Indians' stealing and murdering proclivities will not generally bear much temptation, and it is well, therefore, as we have previously stated, for people to be guarded.

There are some grasshoppers at Coalville, which are damaging the crops to some extent. Grasshoppers have visited Morgan County. The grain crops there do not have a very promising appearance, but there will be a fine yield of potatoes. At Kamas Prairie, the grasshoppers were also destructive.

Elder Joseph F. Smith and Bishop Sheets had been holding meetings in Summit and Morgan counties; a good time was enjoyed, and the people manifested great eagerness to give substantial assistance in emigrating the poor from the nations.

The *Salt Lake Herald* to the 9th July gives the following—

EFFORTS TO CHECK WICKEDNESS.—Annie Nordeck and Emma Clensay, sad to say mother and daughter, were fined $50 each for a crime not in consonance with the marriage contract. It is said they will leave town. Murphy and Orr were charged with selling liquor without license, and their case set for hearing this morning. C. A. Loomis was similarly charged; case to be heard to-day. Kate Flint paid $100 for a violation of the matrimonial license system. Clara Conway was fined in a similar amount for like practices. C. W. Tappan was charged with keeping a house of ill-fame and fined $100. He gave notice of appeal. G. L. Tucker was fined $100 in each of five cases for selling liquor and running billiard tables without license. He also gave notice of appeal.

ARRIVAL.—The company of immigrants expected at Ogden on July 4, from

Europe, arrived that evening, and in this city the same night. Bishop David Brinton, Elders Edward Schoenfeld, John Pyper and David John, returning missionaries, were with them, the first named gentleman being in charge. Mr. Robert McEwan, brother to Messrs. Henry and Joseph McEwan of this city, for the past seventeen years a resident of Liverpool, and Mr. Henry Orr, a compositor, who left this city a few months ago on a visit to his relatives in Scotland, were in the company.

MORE IRON.—Two more car loads of iron arrived on the 8th for the Southern Utah Railroad.

SUMMARY OF NEWS.

AMERICA.—The report of the German Immigrant Society of New York shows that during the month of June 21,890 German immigrants were landed at that port, an increase of 10,000 as compared with the corresponding month of last year. Total of arrivals since the first of January last, 48,851.

Senator Trumbull, in a speech to his constituents last week, said the expenses of the United States government in 1860 were $63,000,000, and in 1871 they are stated at $292,000,000.

FRANCE.—In consequence of the death of Juarez, the French government have resolved to take steps towards re-establishing diplomatic relations between France and Mexico.

RUSSIA.—In St. Petersburg, the total deaths from cholera up to the 11th of July were 249; and in the week ending 14th, 126. In Moscow the fatal cases in the week ending 6th were 32, but the prevalence of the disease has since declined. Cholera also prevails at Odessa, and 84 deaths were referred thereto in the week ending 3rd. In other parts of South Russia the fatality recently reported has decreased.

ITALY.—THE POPE AND THE GALWAY PROSECUTIONS.—The Rome correspondent of the *Daily News* telegraphs that the Pope has given instructions to the English and Irish Roman Catholic bishops to protest by means of pastoral letters against the determination of the British government to prosecute the priests concerned in the Galway election petition.

THE POPE AND THE GERMAN AND ITALIAN GOVERNMENTS.—The following telegrams come from Rome:—The German charge d'affairs has verbally communicated to Cardinal Antonelli a note of the German government. The note states that the Imperial government is unable to understand the reason why the Pope is so annoyed by measures which are intended to promote the welfare of the empire without compromising the real interests of the Catholic Church.

The *Voce Della Verita* (an organ of the Vatican) says that the Pope, on receiving recently the former members of the pontifical police, said—"The policemen lately had to interfere to put an end to seditious disturbances. It is possible that on the occasion of the municipal elections these disturbances will be renewed. In that case, I recommend the guardians of the public peace to repress disorder, so as to give us the liberty and the guarantee promised us to be able to express our opinion and to give our vote. It has been said that we desired an armed reaction. This is a calumny and an absurdity. The only reaction that I wish for is to have honest men elected, who will see that youth is brought up in morals and faith. God will then do that which seemeth good to him. We have letters from all parts of the world telling us that we have no other resource but to pray to God, because we have little to hope from men. To God, therefore, we pray. For my part, I would wish to see the cause of justice and religion again triumph, that I might finish my days in peace and tranquility."

A joiner at Milan has been arrested for beating a Madonna statue, to which he had in vain prayed for the recovery of his wife.

GERMANY.—PROSPECT OF BAD CROPS IN EUROPE.—From Austro-Hungary comes intelligence which renders it probable that a great demand will be made upon the wheat crop of America for this year. In various portions of the monarchy, the prospect of the crops has been completely destroyed. Hungary has been termed the granary of the world; the black, fertile soil of the Banat is so well adapted to raising wheat that frequently from 30 to 40 bushels of choice wheat have been raised to the acre. Now this region is completely inundated with water. Over a wide extent of territory nothing can be discovered but fish-ponds and marshes; the eye of the railroad traveler meets with water on all sides. More than 4,000,000 of acres are now under water. Somewhat similar has been the experience of Bohemia. Toward the end of May there were heavy falls of rain accompanied with waterspouts, so that the rivers Elbe, Moldau, Eger, and Beraun overflowed their banks and inundated the country with such fearful rapidity that in most of the flooded districts the waters rose four and five feet in a minute. Great disaster was the result, more than 200 persons were drowned, and an immense number of houses have been destroyed; in some places whole villages are in ruins, while to use the language of an official report, "millions' worth of property have been destroyed, whole tracts of cultivated land have been converted into a desert, and covered with sand and mud to a depth of from two to three feet, in addition to the property destroyed in crops, houses, roads, bridges, and stored goods. It will not be possible to cultivate any of that land this year, portions of it not even in the next; and many acres will be utterly lost for agricultural purposes, the expense of restoration being too great to be borne by the poor people". A direct consequence of this failure of the markets which have supplied a great portion of Europe with grain, would appear to be the necessity of drawing large supplies from other countries.

EAST INDIES.—*The Indian Daily News* shows that the burning of widows with the bodies of their deceased husbands is not yet abandoned. It says—"A case of suttee is said to have occurred recently in Bickaneer, one of the Rajpootana States. The woman was paraded openly through the village, followed by crowds of people, and burnt on the funeral pile amid the plaudits of the surrounding multitude.

The number of separations between husbands and wives taking place in France has led to the formation of a society to agitate for the recognition of divorce, as alone calculated to prevent marriage from ceasing to be an institution. Ninety per cent. of the applicattons are said to come from wives.

THE PRECISE DATE OF CHRIST'S CRUCIFIXION.—A distinguished German scholar, Herr Kelk, in a recently published work, considers that he has settled the true date of the crucifixion. He shows that there was a total eclipse of the moon concomitant with the earthquake which occurred when Julius Cæsar was assassinated on the 15th of March, B. C. 44. He has also calculated the Jewish calender to A. D. 34, and the result of his researches confirms the facts recorded by the Evangelists of the wonderful physical events that accompanied the crucifixion. His astronomical calculations also show that on the 5th of April, A. D. 61, there was a total eclipse of the sun, accompanied, in all probability, by the earthquake spoken of in Mathew. This mode of reckoning is verified by another calculation, made by calculating backward from the great total eclipse of 1818, which also gives April 5th as the date of the new moon A. D. 31. As the vernal equinox of the year fell on March 26th, and the Jews ate their Easter lamb and celebrated their Feast of the Passover on the following new moon, it is clear April 6th was identified with Gisan 14 of the Jewish calendar, which moreover was on Friday, the day of preparation for the Sabbath, and this agrees with the Hebrew Talmud, so that astronomy, archæology, traditional and Biblical history seem to unite in fixing the date of the crucifixion at April 6, A. D. 31.—*N. Y. Evening Mail.*